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# MEMOIRS FOR THE CURIOUS.

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Vol. I. Numb. I.

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**T**HE Following Letter, which was Written by a Gentleman to a Friend of his, being in our Hands, and upon a Subject so extremely Curious, and surprizingly Strange; we were of Opinion that Nothing could be found more Suitable Wherewithal to begin These Memoirs. But this we desire, once for all, the Candid Reader would be pleas'd to keep in Mind; That, as what is propos'd for Matter of Fact, whether in This, or Any Other, of These Papers, shall be deliver'd with such Circumstances, as we hope may be sufficient to bear the weight of what Credit we would have the Publick afford to it; so we don't think our selves oblig'd to Vouch for the Truth of the Conjectures and Speculations of Others, either Here, or Elsewhere: seeing we have perform'd our Part, when we have historically propos'd 'em to the Consideration of the World.

## I.

*Conjectures concerning a Dutch Child, having Hebrew  
and Latin Characters about the Pupils of his Eyes.  
Written to a private Friend.*

S I R,

I Can hardly tell what to write to you about the Subject of the Dutch Child, *Henry Kens*, which you were pleas'd to make the Matter of your Inquiry: It is a Subject so nice, and a *Phenomenon* not only so Rare, but Singular, as I must confess my self struck with no little Amazement while I seek to look into it; and I am afraid of being too rash in judging, where an Error committed, may happen to carry with it very considerable Consequences: which in this Case may easily be foreseen.

However I have not been wanting to make some little Examination, both for my own and your Satisfaction. I have seen and consider'd the Child, who is little more than Seven Years old, having been born upon the 22d of *October*, N. S. 1693. a little after Midnight, or early in the Morning upon the 23d Day. He appears to be a Child that is lively, and of ingenious Features. His Countenance is sweet and mild; his Eyes very brisk, and somewhat larger (I think) than Ordinary. He was born at *Leerwarden* in *Friesland*, where Monsieur L' *Abady* had his Society. His Parents *Nicholas Kens* and *Anna Cappel*, seem to be both plain and modest Persons, and are of the reform'd Religion. They were not forward to extol their Child: but on the contrary, the Mother being several times ask'd by me and two Gentlemen, my Friends, speaking her own Language, whether she had observ'd any thing Extraordinary or Supernatural, either in the manner of his Birth, or in any thing since that to this very time? Answer'd us, That he was like other Children, this only excepted; that is, the Appearance of certain Letters on both his Eyes, *Hebrew* and *Latin*, which had been early observ'd in his Infancy. Now having examin'd his Eyes, I could pretty well discern the Latin Capitals in his Right Eye, making these two Words, *DEUS MEUS*; only the *E* in both was not altogether so plain as I coul' wish. But you know that my Eyes are but weak: and others, that are of a sharper Sight, may perhaps see what I cannot. I was indeed most curious to observe his Left Eye: but my Success was not such as in the former. You know that the *Jews* have several Manners of Writing: and I am not skill'd enough in them all, to give you my Judgment, either for or against what I hear some of the *Jews* themselves have asserted, concerning the Inscription, or Characters

sters in this Eye. Besides, the continual and swift Motion of the Eye, the Inversion of the Characters, the Weakness of my own Sight, and the Darkness of the Weather, in which I made my Observation, being forced to make use of a Candle, did all contribute to lessen my Satisfaction in that, wherein my Curiosity was most earnest. For truly I could not make out any Word, either in the Chaldean and present Biblical Letter, or in the old Hebreo-Samaritan: and of the Rabbinical Alphabets I am no Judge. I thought indeed that there was discernible an *Aleph*, as also a *Jod* in the first: But they did not seem to me to be very exactly drawn. It is said that the Word which is there written is *ADONAI* or *ADONI*, (אדני) i. e. *My Lord*: and this is attested by some that I would not suspect. If it be so, I am apt to think that the Letters will grow more distinct, as he shall grow up in Years; and that especially, because at first they were hardly at all, or but very little discoverable.

As for the Causes of this wonderful Appearance and Signature, (for such I must own it, notwithstanding it may not be all, that some would have it) whence and how it should come to be, in such a tender and delicate Part as the Eye; how without all manner of Hindrance to the Sight of it; and for what Ends it is design'd; I am not unwilling to tell you my Sense of the Thing, so far as I have an Apprehension thereof: but far be it from me, to presume hereby to obtrude my Thoughts upon you, or upon any One, which can be here but little more than simple Conjectures. As such I offer them; and if these cursory and imperfect Thoughts, which I had much rather call the Seeds of Thought only, (and which I know not yet how to receive as my own;) may but afford you a little Diversion, tho' they cannot give you so much of real Satisfaction, as were indeed to be wish'd, I shall not altogether repent my having now written to you, upon an Head that is (at least) very Curious and Preternatural. But if these Strictures may be of any true Advantage, tho' even but accidentally; and may excite your self to think more maturely hereupon, and to rectifie me wherein I have deviated, I shall be extremely glad.

IT must, then, have proceeded either from *Chance*, or from *Art*, or from *Imagination*, or from *Astral Influences*, or lastly from the *Immediate Finger of G O D*. It cannot, I think, be so much as pretended to have proceeded from any, but one of these Five Causes. From *Chance*, which some by a finer Word do call the *Ludicrous Sport of Nature*, and sometimes absolutely *Nature* it self, it can never be suppos'd to have been effected, without running into all the Absurdities, and manifest Contradictions of the *Epicurean Hypothesis*, which you very well know. To suppose that it has been produced by *Art*, is no less Vain and Frivolous: and as it would most certainly have been



detected long before this, having been seen before several Courts, and now publickly shewn to as many as come; so I must needs think if it had been a Contrivance, or some secret Artificial Invention, for the sake of Gain, it would have been made more plain and distinct, than really it is at present. Besides, there are all the signs in the World of its being Natural; and not the least that I, or any other that I know, could discern of its being Otherwise. Of this every one may easily satisfy himself. I believe he has a very penetrant Sight; which can't consist with any Artifice in this Matter; for a Person coming into the Chamber, having but One Eye, while I was there, he immediately pitch'd upon him, and said in Dutch, that there came a Man with one Eye. And other Observations he did appear to make of every one that came in, and even at a distance.

To say that it proceeded from the *Imagination* of one or other of the Parents, if not of both of them, may appear at first a pretty Plausible Assertion: but is wholly Precarious, Ungrounded and Incompetent. For how great soever may be the Powers of Imagination, which I dispute not; they cannot work where there is no Room for them. Now in this Case, there could be no Room for the Imaginative Powers in either of the Parents, they being both Illiterate Persons; and so could not Imagine That, whereof they could have no *Sensible Idea*, or External Impression. Nor in the *Fetus* it self, much less, which could not receive any Images, but through the Mother, so long as it was in the Womb. Nay, even granting the Imagination of the Mother, there is not a Capacity in the *Fetus*, of admitting all the Images which pass through her: But there are certain Conditions requir'd to a durable Impression of them; as likewise to the very first Impression: And of these, I think, not any one can be alledg'd, in the present Case, without manifold absurd Consequences. But waving all these, it may be even question'd, not without all Reason, whether upon Supposition of the utmost united Force of the Imagination in both the Parents, it be possible to account for a Signature impress'd in this part, and of this Nature: it being in a part not so susceptible probably of Images, before it be excited by the Light of this World; and of a Nature of which, no parallel Instance can hitherto, so far as I know, be given in any part.

From *Astral Influences* (if there are any such) the Shift will be no Better, than any of the Former. This Supposition is certainly the most Extravagant that can be thought on: And has all the Debilities (to use their own Term) of the rest, besides the Oddness of it. For not to Contradict these Gentlemen as to the Truth of their *Art*, I will readily submit that the *Heavens* are in a good Sense the *Book* of God, and that the Stars and Planets are as so many *Letters* in this Book: yet I can never Learn, tho' Some have even pretended to give us their



their *Alphabet*, that there is, or ever was seen, or pretended to be seen, so much as one Roman Letter in this whole Book : And I will own my self extreamly mistaken, if these Letters which they have Invented, are more like the Celestial Bodies, than the Stars, which compose the First Sign in the *Zodiack*, are like a *Ram*, or those that compose the Second, a *Bull*. And let the Effluxes of the Stars Conduce never so much to the Disposition or Life of the Child, yet all the Angles that they can make, may not be sufficient to produce the Character of any one Letter, and to Seal it after this Manner.

It therefore remains, that this cannot be but the Product of the *Immediate Finger and Operation* of God : And if it be, then it may not be unfit to Inquire, what possibly may be the Meaning of it, and what the Ends which the Divine Majesty would have us to understand, and look to ? I well know indeed, that there is a sort of People who make the *Devil* so much the *God of this World*, that they will be continually supposing that he has a great deal more to do in it. than the True *G O D* and Creator of it : And will give far more heed to the Powers of *Sorcery* and *Witchcraft*, than they will to the Powers of the *World to come*, or to any Thing that may more Eminently set forth and demonstrate, the actual Interposition of the Supreme Governor of the World. And some of these may perhaps go so far as to imagine, that all this may be but a Trick of *Satan*, and the Effect of some very strong Enchantment, and Dedication in the Womb to this Black Prince ; to whom it is familiar to Counterfeit and assume the Names of *G O D*. But with their good leave this is absurd with a Witness : And to every such Advocate for *Lucifer's* Principality, and Royal Prerogatives Here, it may be truly said, *Out of thine own Mouth I will convince thee*. Shall it for an Attainted and Proscrib'd Rebel, be free upon all Occasions to exert Sovereign Acts, and shall it not for the King himself be so, even upon an Extraordinary Occasion and *Crisis*, which in the present Case there are not wanting Reasons to induce us to a Belief of ?

But this falls all under the Consideration of the Third Pretended Cause of this Effect, which is the *Imagination* : It being, as I conceive, utterly Impossible for the Devil to produce any *Real Effects* in Nature, or to work any otherwise than through a *Vitiated Imagination* ; or than by *Natural Agents* irregularly and unduly Applied. So that this must have been, if at all, from and by the *Imagination* also of the Parents, as impregnated by this Corrupter of Nature : the Absurdity of which I have before in its Place endeavour'd to shew ; and have given at least some Hints, which may be further deduced.

Now if this be indeed, Truly and Immediately, an Effect of the *Divine Finger* in Nature ; the Ends of it must for certain be more than Ordinary. To imagine Otherwise, would be to think but very Meanly of the Divine Being. Whether these may respect the Child himself, or not,

not, will not be very Easie to Determine; especially at Present. Some of the *Jews* are said to cast their Eyes upon him, as if he were likely to be Great in the World: And if they should fancy him for their *Messias*, now most Earnestly Expected among them, it would not be a greater Miracle than many that have befallen them. Some are apt to think he may be that Person design'd in the *Turkish* *spy*, who, according to the Prediction of one at *Astracan*, was to begin to appear in *England* in the Year 1700: for which his coming hither about the End of the said Year, doth serve to give some ground of Conjecture. And various other Sentiments, or rather Imaginations, there are, I hear, about Him. But I wonder that none have yet made him to be that most Eminent Person and Reformer of Religion, which the Emperor *Sigismund* said, he had received a Promise of from God, in a manner that was Miraculous: and wrote to the Pope, desiring that a Council might be call'd upon the same, to Consider of the best Methods, to oblige both the *Laity* and *Clergy*, to submit themselves to the Orders of this Prophet and Priest, whenever he should appear who should be distinguished by his Eyes whence also he shou'd be nam'd: In Memory whereof the said Emperor hath left two Inscriptions in two Tables of Brass, said to be hanging to this Day in the great Church of *Presburg*; the one Inscription in *Latin*, and the other in *German*; reporting the Tenour of what besel him, and what he begg'd of Posterity to believe and do in this Case; a Copy whereof was sometime since transmitted to me by a Minister of State in the Empire. But which I have not at present at hand. Yet I think i mistake not in any material Particular.

But whatever of this Nature can be conjectur'd concerning this Child, seems to me most wide from the Point. And I cannot see the least necessity to Conclude from this Strange Inscription, that there must be somewhat so Prodigious and Extraordinary in him, as Fancy is ready to suggest. It is possible that he may be set up as a Type or Figure, or as a Publick Sign of somewhat Great and Miraculous, which God will bring to pass in the World. And when he shall have been made use of for this, he may be called away into Eternity: Without making any greater stir in the World, than Others that are not so Distinguished; and perhaps without making half so much as some. And thus we read, that in the time of the Prophet *Isaiah*, there were Two Children rais'd up by God, within a very little while of one another, as most High and Glorious Types of what he design'd to bring to pass in the Church; one of them Named *Maher-schalal-hash-baz*, the other Named *Immanuel*; of neither of whom yet we find any thing that was Memorable. This is not at all disagreeable to the Methods of Providence. However, if it should please the Divine Wisdom to Appear there more Remarkably, where he has Imprinted such a visible Mark of Himself, I hope

hope I should be none of the last to Rejoice at it, and to Bless his Name for such his Appearance.

NOW, as to the Reflections which I am apt to make, upon the Design of the Divine Wisdom in this Case, they are such as these.

1. That this is to shew to the Infidels, that there is somewhat more in the World than their *Natura DE A*, or their great God-dels of *Nature*, which they so much Idolize.

2. That God will begin henceforward, to Act after such a Manner in the Management of the Affairs of this lower World, as to make it Visible to All that he is King indeed of the Earth, as well as of the Heavens; and the Sovereign Disposer and Arbitrator of all Governments.

3. That God will vouchsafe to give a Propriety in himself to the Faithful, so as they may call him *their* God and Father; even as *Christ* did call him *His*, by means of a real Participation of his Nature.

4. That we are hereby call'd to walk continually as in the Divine Presence; and that there shall, for this End, not be wanting Special and Extraordinary Alarms, in this new Begun Century.

5. That we are not only called to a nearer walking before God, as he is the God of the whole Creation; but also, and most chiefly, as He is *Our* GOD, or *Immanuel*, or God Tabernacled with Man in a Peculiar Manner.

6. That the *Enochian* Life is to be restor'd before the End of the World. And,

7. That God will set even a Visible and External Badge of Distinction, as well as an Invisible and Essential one, upon his Elect and Beloved.

These are the Thoughts that do sometimes, Sir, arise in me, upon the Inscription in the Boys Right Eye: To which you may give what Name you please. For I am pretty Indifferent in the Matter: And if they are but Pleasing Amusements only, (which yet I can't think altogether) I am satisfied that the Assent to them will do no great Harm in the World. Perhaps also they may do some Good. As for the more Secret Designs of God herein, I presume not to pierce into them: He will manifest them, as he sees fit in *His* Time. And since Time is the Schoolmaster of Truth, in such a Singular Case as this, it is my Judgment, that every one ought to be very Reserv'd and Modest.

As for the Inscription in the Left Eye, I can say Nothing to it, without it were more distinguishable to me. Only this I Observe, that the Name *ADONI*, is in Scripture most properly affix'd to the Person of the *Messiah*; and is hardly ever given to the Eternal Father. And the Learn'd *Jews* observe concerning it. (1.) That it is the First, and Nearest of all the Divine Names to created Beings:



ings : (2.) That it is the Treasury, and Repository of all the Riches of the Deity : And (3.) That it is the Way and Door to the Blessed Ineffable Name of Four Letters ; and that no Prayer or Supplication, or Praises can enter but in and through this Name ; whence the Introduction to Prayer ought to be, *O Lord*, or *ADONAI*, *Open my Lips*. And this Application is most Conformable to that Illustrious Passage in the Psalm, by our Blessed Jesus Interpreted of Himself, to the silencing of all his Adversaries, *The LORD*, [or the Majesty of the *FATHER* in the Holy Unmanifested and Unutterable Name] *said unto ADONI : Sit thou*, &c. From which several Reflections do naturally flow. But I forbear. When I am better convinced of Matter of Fact, you may have my further Thoughts, if these already have not too much disrelished you ; and if you but let me know your Pleasure. I am

London, Jan. 22. 1701.

Yours.

In the following Numbers of these *Memoirs* what Informations can be gotten concerning this Matter, by the most diligent Inquiry and Inspection, are design'd to be Inserted ; together with an Exact Cut of both the Eyes.

## I I.

*An Extract of a Letter, containing a secret Passage, in the History of Gustavus Adolphus, King of Sweden.*

S I R,

---[T is scarce possible to declare to you, how great an Opinion many have entertain'd, of the Heroical Virtues of this Young Prince : [*the King of Sweden*] And tho' some did charge him at first with the Usurpation of the Government, from the Regency, which was left by his Father the late King ; yet now all are abundantly satisfied Herewith ; and the most do behold him, as an Eminent Instrument rais'd up in the Hands of God for some great Work. There are many Prophecies among the Vulgar, of the *Lion of the North* ; and some even among the Learn'd, of a certain *Gothick Sibyl*, which begin to be vamp'd up, upon these his late Signal Successes. But I wou'd not trouble you with such Trifles. The Name of the Great *Gustavus* is still fresh : And may revive in Him possibly even more Illustriously and Successfully.

And here I cannot but tell you what I heard in *Italy* from a Physician,

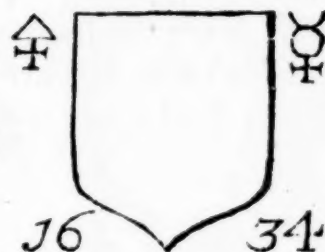
cian, who, as he told me Himself, succeeded for some time Count *Wenceslaus* in the Emperor's Laboratory, and had been Obliged to fly thence upon a Quarrel. He was by Birth a *Silesian*, and by Religion a Protestant, and seem'd well acquainted with several secret Particulars, and Intrigues. He told me that it was certain, that *Gustavus Adolphus*, King of *Sweden*, was at first Assisted in his Expedition for the Liberties of the Protestants in *Germany* by an unknown Friend: and that he had a good quantity of *Artificial Gold* given him, which he Coined for his Use; being Better (as He said) and weightier than the Natural. And that he might not seem Willing, that I should Believe him barely upon his Word, he presently took out of his Pocket a small Piece of Gold, with this Inscription:

*GUSTAV. ADOLPH. SVEC. GOTH. VAND. RE.*

On the Reverse,

*PR. FINL. DVX ET HON. ET CAREL. DOM. INGER.*

On each Side of the Scutcheon, Bearing his Arms, towards the Top was a Character, and at Bottom the Year of God divided thus:



This he said was in Memorial of what was then given him, being in the Year 1634. when this was coin'd. It had the Weight of a Venetian Zequin, which I tried, but was not quite so Large, nor so Thick. The Truth is, I cannot tell what to make of it, or understand why this Great Prince should put upon his Coin, two such Characters of *Sulphur* and *Mercury*: of whom we do not find that he was ever addicted to Chymistry, or to such sort of Researches.

*Jan. 13. 1701.*

### I I I.

#### III. *An Artificial Regeneration of Shrimps, Experimented in the Laboratory of the Prince de Liechtenstein.*

FOR the Artificial Regeneration of *Plants*, or at least for the Representation and Preservation of their Images, there have not been wanting some Instances since the Great Improvements of Experimental

perimental Philosophy ; which have been so well attested, as hardly to admit of a Doubt. But concerning the Regeneration of *Animals*, whether Natural or Artificial, there has been nothing hitherto Produced or Manifested to the World, beside some crude and undigested Fables. Thus I have heard it confidently reported by Some, that *Petrus of Abono*, who is said to have been the Author of these Magical and Hieroglyphical Characters in the great Hall of *Padua*, did understand this Art, even to the Degree of Regeneration of himself after Death ; but that all was Marr'd by the Unskillfulness of the Operator, not observing precisely his Master's Directions. And much of this kind, is the Story of *Elmacinus* the Arabian, which he tells of the Great *Zoroaster*, concerning the Manner in which he would give his Flesh to be fed on, and his Blood to be drunk by his Disciples ; upon which they indeed Boil'd him to a Jelly in an huge Copper, and so Banquetted upon Him, and quaff'd off the Liquor in Bowls ; that so their Lives might be mingled with His, and they might be One with Him, being in this Sense made Flesh of his Flesh, and Blood of his Blood.

These, and some other such Tales, how Trifling and Ridiculous soever, with the Jewish Fable, or (rather) Parable of the Bone *Luz*, do at leastwise impart to the Minds of many Persons an Aptness to Believe, that there may be some Principle of Vitality still remaining in the Body, after the withdrawing of the Soul by Death, which may be in it as the Seed of a future Resurrection. How far they may be in the Right, or Otherwise, I shall not undertake to Determine. Yet if there be a Regenerating Seed which remains in a Plant, and which can be Excited ; I do not see the Impossibility, or any great Absurdity, of there being such a Seed also in an Animal, that must remain in and with its Body : tho' if it be possible to excite it, it must needs be exceedingly more difficult.

Now that it is not altogether Impossible to Excite this Seed of Animals, by a Re-union of their Constituent Principles, in some of the Inferiour Kinds, this following Experiment will make good ; having been actually tried in the Laboratory of the Prince de *Liechtenstein*, where there has been seen a Generation of *Philosophical Shrimps* to start up in a Matter of a Quarter of an Hour, and to grow even visibly to the Eye, upon the Table in a Bason of warm Water. The Manner of the Operation is truly Tedious and Nice, in order to prepare the specifying Matter for this Generation. But because it is a Subject which I think so very Curious, and seeing also it may serve to Elucidate the Resurrection of the Body Philosophically, and that too of the Identical Body, I imagine to my self that the Communication hereof will not be wholly unacceptable, nor altogether without Profit. The Manner was this.



Our Operator took about Two or Three Hundred *Shrimps*, and he put them into a large Glass Bolthead, to which he curiously luted his Blind Head, so that there could be no Respiration at all: And then set it to Putrifie for Forty Days; in which time it was reduced as into a *Limus*. After this, he Distill'd the same in a Fire of Ashes, according to Art, till he had brought over all its Phlegm, together with its Mercurial Spirit: which he kept well stopp'd up in a Vial. And then he proceeded to take out the Matter remaining at the Bottom; which having carefully put into a Retort, and Luted thereto very Exactly its Recipient, he set upon a Sand Fire: and so distilled thence the Sulphureous Spirit in form of a Yellow Oil, which stunk mightily. This Fetid Oil, he then Digested for Fifteen Days, or thereabout: and after that Rectify'd it in *Balneo*, separating thence its Phlegm, or Dead Water. Which Phlegm he cast not away, but Digested it *per se* for the Space of Ten Days more: and then Distill'd it also in *Balneo*, *Usque ad siccitatem*. That which remain'd at the Bottom, he gather'd up, and join'd to that which did remain in the Bottom of the Retort: and then drove it over again in a Sand Furnace, that he might draw thence the rest of the Oil or Sulphur of Nature. Afterward he took out the *Caput Mortuum*, when he found he could get no more over, and set it to Calcine in a Crucible that was most closely Luted. Whereby having reduced it into Ashes, he pour'd thereon such a Quantity of his White Waters, as did cover them about the Breadth of Four Fingers. This Calx with the said Waters, he Digested in *Balneo* for Three Days, in a Long Neck well sealed. Then by Inclination he Decanted all his Water, that was Impregnated with its Salt, and continued thus to do so long, till all his Water was finish'd, and till the Fix'd Salt was also Extracted, and commixed with its Volatil and Mercurial Salt.

Last of all, he took his Oil or Sulphur, which he had before Rectify'd, and put it to his Animated Water: and then was there a Conjunction made of the Three Natural Principles; that is, Body, Soul, and Spirit; without the Loss of Substance. Which he gently Decocted in an Athanor, as by a Natural Fire, until there was made both a Conjunction and Fixation of the Three Physical Constituent Principles, in form of a White Salt, which is the Universal Principle, wherein the Philosophical Regeneration of *Shrimps* doth consist, and from whence it proceeds; of which, if a Little be cast into warm Water, it doth cause these Small Animals immediately to spring forth, and grow in the manner describ'd. The like Experiment may be made, in any of the lesser and imperfect sorts of Animals. But to this there is both Industry and Diligence requir'd. And this being an Experiment that is only *Luciferous*, not *Lucriferous*, I am afraid that both will be very much Abated, except in them, who Purely and Disinterestedly seek the Manifestation of the Wonders of GOD and Nature.

This strange Account, was first Communicated in the Year 1693. by a German Physician, than in *Italy*, being a Person of Learning and Veracity, to One concern'd in this present Undertaking.

## I V.

*A Project by the Elector of Mentz, Chancellor of the Empire, for Uniting the Catholicks and Lutherans; Propos'd at Rome to Pope Innocent the XIIth, by the Councillor De Bloom. The Articles follow.*

1. **T**HAT a Synod be appointed of Twenty-four Persons, half *Catholicks*, and half *Lutherans*; who shall be oblig'd to take an Oath of Sincerity: and that whoever keeps not Himself within the due Bounds of Peace and Moderation, be debarr'd from further Conference, and incur the Punishment of *Temere Litigantium*.
2. That these Persons, laying aside all Passion and Prejudice, shall together peruse the *Holy Bible*; and thereby examine the *Ausburg Confession*, as well as the *Catholick Breviary*; and that the Preference be given to what the most Voices shall conclude on.
3. That *Mass* be read in the German Tongue: and that such Measures be taken, as both Parties be brought to agree to the same Hours of Prayers.
4. That the *Lutherans* henceforth by the *Old*, be term'd the *Reform'd Catholicks*: and that these Last, have a Church assign'd them, by the Pope, in *Rome*.
5. That the Pope be Entitled, *The Supreme Priest of Christendom*: that he kindly treat the Reform'd Catholicks; and from among them also, admit Qualified Persons, to be of his Council.
6. That whosoever uses opprobrious Language, against this or t<sup>o</sup>ther Religion, be cast out of the Church.
7. That the *Lord's Supper* be administrated under both Kinds, and Liberty given, to take it either with this or the other Party.
8. That *Auricular Confession* be taken away.
9. That for a Fortnight before *Easter*, they that are in Health, abstain from eating Flesh.
10. That the Point of the *Invocation of Saints*, be accommodated to the Practice of the Fathers in the Primitive Church.
11. That German Hymns be used at the Holy Pilgrimages, and appointed Hours of Prayer.
12. That it be free either to believe *Purgatory*, or otherwise.
13. That

13. That *Priests* and *Bishops* be allow'd to Marry; but not Monks and Nuns.

14. That the Reform'd Catholick Princes have Bishops in their Countries, with whom they may, without Prejudice to the Secular Power of the Pope, take Counsel and Advice in Weighty Cases.

15. That the *Calvinists* be not admitted to have the Benefit of this *Union*, without making the requisite Alterations.

16. That the *Holy Scriptures* be the Judge to determine the Differences in Religion.

This We thought fit here to insert, being a Notable Piece of Policy not vulgarly Known: The Design Whereof we will not mention; but leave it to the Conjectures of the Curious in such Affairs.

V.

*The Abdication or Resignation of Gothofredus Arnoldus, late Professor of History Civil and Ecclesiastical, in the University of Gießen.*

**G**othofredus Arnoldus, so Eminent for his many Learned and Curious Writings, was lately in the University of *Gießen*, in the Landtgraviat of *Hessen-Darmstadt*, Professor of Civil and Ecclesiastical History, with no small Applause: But, all of a sudden, we hear of his strange Retirement from the University, and his Resignation so wholly Unaccountable, as was matter of surprize, to all that have known him either Personally, or by his Books, most of which are Written in the *German Language*. 'Twas this, that obliged him to Publish his *Naked Confession*, and therein to give an Account of the Reasons of his So Doing: Which, Instead of Abating the Wonder of the World, has but served the more to Increase it. However, the Acceptation which it hath met with from Many, and the Curious Desire of Others, to be Informed of the Occasion of this his Abdication of the World, and his conceived Aversion to the Academical Manner of Life and Literature, have already given It a matter of Six Editions. And the great Stirs that have been, and are, in the Empire upon the Account of his *Ecclesiastical History*, so as to be Complained of to the Diet at *Ratisbon*, and Protested for by the *Brandenburg* Ambassador, do very much excite many to Look into, and Examine the Grounds of his Proceedings. We are hopeful that we shall be able hereafter to give the Publick a full Catalogue of his Writings: In the mean time, the Names of such of them as are come to our Knowledge, here follow.

1. *Goda-*



1. *Godofredi Arnoldi Fratrum Sororumque Appellatio, ex Antiquitatum Monumentis illustrata. Francof. 1696. 8vo.*

2. *Kurtz Gefasse Kirchen Historie des Alten und Neuen Testaments.* A short Abridgment of the History of the Old and New Testaments. At *Lipsick*, 1697. 8vo.

3. The First Love of the Churches of *Jesus Christ*; that is, A True Description of the Primitive Christians, according to their Living Faith and Holy Life, set forth Faithfully and Impartially as in an useful *CHURCH HISTORY*, to all the Lovers of Historical Truth, and specially of Antiquity; from the Genuine Testimonies, Examples and Speeches, of the most Antient, and most Approved Church Writers. In which also is explained, where there is need, Dr. *William Cave's* Primitive Christianity. *Franckfort on the Main*, 1696. in Fol. Containing about Three Alphabets, with Two Registers. *This is Translated into Low-Dutch.*

4. His Impartial History of the Church, and of the Hereticks, from the Beginning of the New Testament, to the Year 1688. *Franckfort on the Main*, 1699. in Fol. First, and Second Part. Translated also into *Low-Dutch.*

5. His Continuation and Elucidation: Or the Third and Fourth Part of the *Impartial History of the Church and Hereticks*; Consisting in the rest of the Controversies of the *XVIIth. Century.* *Franckfort on the Main*, 1700. in Fol.

6. Monuments of the *Antient Christianity*, consisting in the most highly Edifying, and Select Writings of Holy *Macarius*, and other Illuminated Men of the Primitive Church. *Goslar.* 1699. 8vo. With An Appendix, being his Admonition concerning the Use and Abuse of Evil Examples.

7. Divine Sparks of Love, rising out of the Great Fire of the Love of God, and Collected by *G. Arnold.* Written in Verses. *Franckfort*, 1698. 12 s. With

An Appendix of the Several Degrees of Christianity.

8. Two Circular Letters of the Primitive Apostolical Church: One of which is of the Holy Disciple and Fellow Traveller of *S. Paul, Barnabas*; the other, of the Holy Martyr and Bishop at *Rome, Clements.* Translated into *High-Dutch* the first Time, by Professor *Godf. Arnold.* 1695. 12 s.

9. The First Martyrdom, or the Memorable Histories of the Primitive *Martyrs* faithfully Describ'd, with the Proper Words of the most Antient Writers, 1695. 12 s.

10. A Short Extract of the Doctrine and Life of the Famous Heretick, *David George*, 1699. 8vo.

11. A Short Narrative of that highly Favoured and Learned Man, *Caspar Schwenkfeld*, with his Christian Manner of Death, that fell out the 10th of *December*, 1562. Printed 1697. 8vo.

12. The

12. *The Open and Naked Confession* of His late Resignation of an Academical Office: and of the Universities. Printed the 6th Time. An Abstract of which, shall afterwards in these Memoirs, be imparted to the Publick.

## VI.

*The Thoughts of an Indian Heathen, upon some most Difficult and Perplexed Subjects pertaining to Religion, which he declar'd in a Conference with a Swedish Minister, from whose Minutes they were Extracted.*

IN the Year 1697, there was a Mission of Three *Swedish* Ministers into *America*, for the Conversion of the *Heathens*, under the Protection and Favour of their late King *Charles XI.* of that Name. The Names of Two of them, we are at present, for some Reasons, oblig'd to pass over; but the Third was call'd Mr. *Jonas Aurehn*; They are Persons of much Worth, and not unknown to several in this City of *London*. They planted themselves near the River *Sasquahanah*, about which, there uses to be a great Concourse of the *Indians*, from the Forest or Woodlands on the other side of that River, and Bordering on the Provinces of *Maryland*, *Pensylvania*, and *Virginia*. Here they distributed among the *Indians*, *Bibles* in their own Language; of which, they had brought over with them a good Number. But wanting the Advantage, of being able to Discourse them in their Mother-Tongue, at first they could make but small Progress in their Design; being fain to rest contented with this Distribution of the Books, and some Occasional Discourses by an Interpreter, that was not always very Skillful. However, they had not remain'd long here, before a close Conference was brought about, betwixt one of these Ministers, Mr. *Aurehn* by Name, and an *Indian*, concerning whose Name or Character, we have not been able to Learn any thing; it was held near *Newcastle*, towards the foresaid River: Advice of this Conference we had by Letters of the 7th of *March* last, that Arriv'd in *August*; and the Particulars thereof were confirm'd by a Merchant that is come from *Maryland*, and now in *Holland*, who was acquainted with the Minister, and had the Relation from his own Mouth: As also by a Student of Divinity, and a *Swede*, who receiv'd from him the Minutes, of what was spoken by this Heathen on this Occasion: Concerning which the Reader may be pleas'd to take Notice, that they were written by Mr. *Aurehn*, some time after the Conference was over; which may be in part the



the Cause, why the *Stile* seems to have so little of the *Indian Air*; especially, considering it is the *Sense* chiefly that is here represented, not the exact manner of expressing it. Add to this, that the *Indian* may also very well be supposed to have look'd, at least, into the *Scriptures*: Being a Man, as appears, of no ordinary Genius.

Concerning his own future State and Condition, and that of his Nation and Kindred after the *Flesh*, living in *Paganism*, this *Indian*, addressing himself to the Interpreter, not without some degree of Earnestness, thus express'd himself. *What! Would he have all Heathens, as such, with their Parents and Predecessors, and all besides the Christians, to be altogether Damn'd, and without all hope of Salvation? If so, his Sentiment is both Cruel and Rash. For do we not know, continued he, that our Parents and Predecessors, as well as our Selves, have been in that Hope, that by Well Doing they should be acceptable to God; and should after Death enter into a State of Joy and Bliss? And therefore it is, that with so great Alacrity and Fervour of Soul, we* \* *seek to please him by the Integrity of our Lives. But shall we, notwithstanding, with our Forefathers, be in all this disappointed? Or, is all in Vain that we can do? I think not so. For We believe and trust, that our Good God, will not suffer Any that are of an Upright Spirit, and of a true Heart, to be disappointed in that Hope, which he hath put into them. For the Hope that is put into us by Him, hath in it a real Subsistence; nor doth it fall to Ruin, or vanish; as it would for certain, if it were but the Figment of our own Faculties and Powers. Far be it from us to say, that the Testimony of God can be made Void.*

As touching Divine Revelation, without denying the Truth of the *Scriptures* we *Christians* possess, or entering into the Controversie about them, thus he delivered his Thoughts. *Doth this Christian then think, that God doth not reveal to every Man, what may be sufficient to him for his Salvation? Will he admit no other Revelation* \* *beside that which is contained in the Word of God, according to him? whence then is it that we know, that 'tis pleasing to God, that we do well? Whence is it that we have our Hope? Verily these Things have not been made known to us by any Written Word: Neither are we otherwise arrived to a Sense of them by the Instruction of Strangers. It is purely from our Good God, that the Revelation hereof has been made to us. Now if it be from him, it must on that very account alone be sufficient. For we believe this to be a necessary Condition of the Divine Acts, that they be Sufficient and Salutory, that is, able to bring to Salvation. Otherwise, what would it avail, or what Good would thence accrue, if the Divine Acts were insufficient? Were this so, then would not these enter into Torment, after the Death of the Body, who live wickedly here; as it is our Belief that they shall, in a future State, be tormented without Ceasing: Since it would be a piece of Cruelty, There to pu-*  
nish



nish and Torment, where there was no way of Escape, nor any Door open for Life and salvation. Our mind is, that All are sufficiently Illuminated; but that it is of the VWill of God solely, and not of Necessity in the Affair of Salvation, that to Some he reveals Himself in this VWay, and to Others in Another; and that to These, more Things, to Those Fewer are manifested. Now therefore, for as much as some say, that they have the VWord of God; the Difference between them and us doth not consist in the Affair or Matter of Salvation it self, which is sufficiently offer'd to Both: But in the peculiar Manner and Degree of the Revelation; which Manner or Degree, as it is the more Eminent and Illustrious to them, so have they thereby so much the more, proportionably, to give an Account for. If God willeth indeed that we should be saved, and would have us, as we are told by the Christians, have all the needful Knowledge to Salvation, even as much as we are told is Needful; certainly his Goodness would never have deferr'd so long, to have given us a Discovery thereof: Concerning his Will, we do not doubt in a Matter that is so Necessary: And to imagin that he hath not Power, to do herein according to all his Will, is a Thought as Absurd, as it is Blasphemous. For there cannot be a greater Absurdity and Blasphemy, than to assert that it is impossible for the Deity to Reveal Himself Equally to all Men, together and at once; or than to think, that He hath not Good VWill enough to do it, if it were absolutely needful to their Happiness. Many Things are delivered down in VWritings: But are they all True? Suppose that these are True, which the Christians have delivered to them in VWriting; yet being given to Them, unto us they don't appertain. VVe must be otherwise enlightned, and that Revelation which we have is sufficient for Us. Such Things as God is willing to Manifest and Reveal, he can do it without the Help of Man: Nor doth he stand in need of the Testimony of Man.

Of the Divine Providence (a Point so Intricate, and so Perplex'd with the Disputes of the Learn'd) this American Heathen, thus Discourfed. This Christian, said he to the Interpreter, will not deny, I think, that we Gentils are the VWork of God: And that God doth take the greatest Care of his VWork is what we do believe. For to what End should he have created us, if he would not have taken Care of us, and provided well for us? To say, that God has permitted us to fall into an Errour, for so great a space of Time, and without Remedy on our Part, is no less, than to blacken the very Divine Being, with the Imputation of Tyranny. VVe have better Thoughts, and a better Conception of our Good God than so: And we should think him to Blaspheme, who teacheth otherwise. If he takes Care in that which is less, and of inferiour Moment; sure much less will he omit it, in that which is Greater, and of much higher Moment. By his Care it is brought to pass, that from the Beginning, and from Time immemorial, through many Generations, even until these very Times, our Name hath been preserv'd, not blotted

out by our Enemies, not extirpated from the Earth, as if it had never been. We Have our Life from Him, our Food, and all the Necessaries of this Life; all that we have, we Receive from his Care. But far Greater than all these, is the Affair of our Salvation: And shall He in this Forsake us, and Cast us off? O Great Absurdity! Yet grant that God has Deserted, and Cast us off; What then is the Cause of this Desertion? Is it any Wickedness of our Own, or of our Parents, as the Christian Aurehn, hath brought Examples, of some other Nations to this Purpose? But He ought to be Punished, who hath Committed the Fact. Besides, VVho shall say, that the Time is now Expir'd, that God had Appointed, for the Execution of such a Judgment upon Us? Who Knows, whether He will Please at last to Permit, that his Will may be Declared to Us? When in the Matter of Salvation, the Way of God Begins; it knows no End. But Chastisements, as they are Temporal, so they are not Inflicted, but in Temporal Cases. This Judgment of God, shall, perhaps, Endure for Ever upon us; and so shall we in Vain Seek to be Converted, in Like Manner as our Forefathers; VVhom we Know to have been Inflamed with so Great a Desire of Pleasing God, and yet Obtained They not any more Knowledge, than VVhat we have at Present. And as for Us now, VVho Strive to be the Followers of Them in this Zeal, it wou'd be a Piece of Arrogancy, to Think Better of our Selves, or to Pretend to set up Our Selves above them. But, you say, VVe Live in Time; not in Eternity: In a State of Correction and Chastisement; not of Abjection, and Everlasting Perdition. Well, let this be Granted. Are Others Better than us? If they are not; How, and Wherefore doth the Goodness, and Beneficence of God, take Notice of Them, and Pass Us by? Shall not God to an Equal Work or Disposition, Distribute an Equal Proportion of Kindness? Is it Suitable to his Goodness and Providence, to take Care that Men shall be Born and Live, that They may Sin and Perish Everlastingly; and to Afford Them no Means, or Remedy whereby They may be Saved, even in their very Desire, so Exceeding Earnest, with which we Know that our Parents did Breathe after Salvation, by a Good Conversation? We Believe and Confess, that in Every Time and Age, God hath taken the Chiefest Care of our Eternal Salvation. For so great a Time, therefore, His Care has Appeared in Nothing, if we are in an Error as to This. Let it be Granted, that the Christians Know more Things than We; but they are for the most part, such as Belong to the VVorld. As for what Relates to the VVorship of God, in This, we find Them even VVorse than Our Selves; and by Reason of their Life, we have Abhorred their Doctrine as Erronous. Thus far the Minutes.

This is all, we have hitherto Learnt, of this Conference; Only there is one Passage further, which we had of Him, to whom the Minutes were given: viz. That when, upon Occasion Given by the

the Discourse, the Swedish Minister, had Explain'd the Great Purity and Uprightness of Life, Exacted by the Christian Doctrine; the *Indians* Started back, as with much Zeal, Expressing their Resentment of that Wickedness, and Lewdness of Life, which they saw Commonly in the Conversation of Christians, directly Contrary to this Representation of their Religion, which, therefore, They could not Believe: Whence they Remonstrated against the Same in Words to this Effect; *Let not the Christian Aurehn think, that an Occasion of Amendment and of Revelation, hath been Afforded to Us, through the Life and Doctrine of the Christians: For their Lives, have Struck us with Impressions of Horror at their Doctrine.*

We are in Hopes, of Receiving a more Particular Account of this Conference, and the Continuation of it; which shall also be Imparted to the Publick, so far as is Suitable to the Nature of these *Memoirs*: Being Confident that it will prove Intertaining to the *Curious*.

## VII.

### *Some Proposals for Preventing Bribery in Elections of Members to serve in Parliament.*

I. **T**HAT no Member of the House of Commons, have any Place, or Office of Profit in the Government, which is not for Life; the Privy Council only Excepted.

II. That every such Member, as receives a Place for Life, or is made a Privy Counsellor, be Nominated to the House, for their Leave and Approbation.

III. That the Antient Boroughs of *England*, that are Dispeopled, be either cast into the Counties; or the Number of the Electors otherwise Augmented, from the Neighbouring Villages, or Boroughs.

IV. That New Corporations be Erected, in such Places, as are grown Rich and Populous, with Power to send their Representatives.

V. That the Elections in Boroughs, be reduced every where to an Uniformity: And none Excluded from Voting, that have any thing to Lose.

VI. That whoever shall accept a *Bribe*, or *Promise*, to gain his Vote, shall be ever afterward Disabled from Giving it Again; and Rendred Uncapable to be in any Place of Profit, or to be a Witness, or to be upon a Jury, either in Criminal or Civil Cases; unless he do, the very next Sessions after, Discover the same; that so the Person, or Persons that are Guilty, may be Prosecuted in Parliament.



VII. That whoever shall by *Bribes*, or *Promises* of Advantage, seek to Purchase the Vote of any Person, for Himself, or for Another, be Declar'd Infamous by the Herauld at Arms, before *Westminster-Hall*, *Charing-Cross*, and the *Royal-Exchange*; and for ever made Uncapable to sit in Parliament, or to have any Place of Trust or Profit, or to be a Witness, or even to make a *Will*; and be also Fined according to the Pleasure of the House.

VIII. That Constantly before the Election of either Knight, Citizen, or Burgeſſs, there be Read Publickly, before all the Electors, the Statute which shall be Provided in this Case.

### VIII.

#### *The Fable of the CANNIBAL Moraliz'd.*

THE Fable is this. A certain *English* Ship, paſſing by the Coast of *Madagascar*, toward the End of the laſt Summer; ſome of the Ships Crew, that were ſent on Shoar to take in Freſh Water, make Report of a Man of a Prodigious Size, and all over Hairy, like to a Satyr, which they ſaw upon the Land coming to Drink. The Name of the Veſſel muſt be called the *Tempeſt*, and the Maſter of it Mr. *Goodman*: But as for the Man-Monſter, becauſe no Name could fit him, he muſt be Content to paſs without one. However to diſtinguiſh him, the Crew do call him the *CANNIBAL*; for Reaſons that are pretty Obvious. They ſay, he Lives by Blood: And that his greateſt Delicacy to Feed on, is Human Fleſh. Now, there was no Attempting to Seize on Him by main Strength; his Force being almoſt as Prodigious, as was his Bulk; which was ſo great, that *Goliath* was hardly Worthy to be his Squire: Wherefore, Circumventing him by a Stratagem, they left him a Strong and Sweet Spaniſh Potion to ſwallow, by which means, both his Head and Heels turn'd Giddy. And thus was he Bound, by the Direction of Mr. *Goodman*, and by his Crew, led in Chains Triumphantly. So he that appear'd before, as a Mighty walking Oak, is himſelf now tied to the Maſt of a Ship: And is a Spectacle as much of Horreur, as he was before of Admiration. So far the Fable: being Believ'd, by many Thouſands, about the end of this laſt Month for a Reality.

## The MORAL.

*Success* often makes Men *Drunk*. And *Policy*, is to be Prefer'd before all the *Strength* in the World, be it never so Prodigious.

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## IX.

*The Principal Heads, on which are Founded the Arguments For, or Against a War.*

THOSE who are of Opinion that a *WVar* is most Eligible, in this Present Nice, and most Critical Juncture, Deduce their Reasons From

1. The Will of *Charles V.*
2. The Will of *Philip IV.*
3. The Contract of Marriage with the *Infanta*.
4. The *Pyrenean Treaty*.
5. The Laws of *Castile*, &c. against Alienation to a Foreigner.
6. Equity, and Proportion to the *Salique Law*.
7. The Treaty of Partition.
8. The Project of a Religious League.

Besides the Considerations of

1. The Apparent Danger of Trade.
2. The Apprehensions for our Neighbours the *Dutch*.
3. Our Nakedness to an Invasion.

AND, on the other hand, These who are not for a *WVar*, Insist upon

1. The Will of *Charles II.*
2. The Invalidity of a Renunciation, that is not Agreeable with the Laws of God and Nature.
3. The Like Invalidity of a Treaty of Peace; and the actual Laying aside of the 23<sup>d</sup> Article of the *Pyrenean Treaty*, by the Triple Alliance in 1697.
4. The Archduke of *Austria's* being as much a Foreigner, as the Duke of *Anjou*.
5. The Duke of *Anjou's* being a Grandchild of *Spain*, as well as of *France*.

6. The

6. The Laws of *Castile* and *Arragon* against Dismembring the Monarchy; and the like Oath of the Emperor, with regard to *Milan* and *Lorain* as Fiefs.

7. The ill Consequence of a Precedent, to Foreign Potentates and States, of Dismembring *Ireland*, or *Scotland*; or of Ordering the Succession here, after the *Princesses*.

Besides the Considerations of

1. Having been already at the Expence of about 50 Millions, in a Tedious War, for the Security mainly of these very Places, which have been Given up since in an Hour's time.

2. Ours and the *Dutch* Effects, Lying in the *French* and *Spanish* Ports, Computed at 20 Millions.

## X.

### News, Books, and Manuscripts.

OUR Accounts from the *West-Indies*, tell us, that, There is likely to be a Discovery, of very Considerable Persons hitherto Lying Hid, in the *Northern America*. Also they bring, that there is a great Relation, betwixt *China* and *Mexico*; and that this last, did Receive a Colony from the Former.

By several Letters, from the Marquisat of *Brandenburg*, 'tis Advis'd that, The *Synodus Marcana* have Condemn'd, for Unorthodox Doctrine, several Books lately Publish'd in those Parts; as not Agreeing with the *Scriptures*, and the *Augustan Confession of Faith*; and have Prohibited the Reading, and Confiscated the Books, wherever Found.

In the Dukedom of *Hessen Cassel*, we hear that there are also Proceedings, of somewhat a like Nature. Nevertheless, it is Certain, by Accounts from *Cassel*, that Dr. *Horchius*, who was there Imprison'd, for Preaching and Publishing Unsound Tenets, not Suitable to the *Heidelberg Catechism and Confession*, has been at Length set free. Also a Minister's Widow of *Wanfried* in that Country, who was Cited before the Princely Consistory, for her Adherence to the said *Horchius*, and not going to Church, as also for her sending her Sons to a *Lutheran* University, by the Minister of *Narva*; hath been no further Prosecuted; after She had Written an Apologetical Letter to the Minister *Primarius*, and First Chaplain in that Court. In which Letter



Letter, there are these Words. *I have found this Minister, [viz. of Narva] Notwithstanding He is Call'd a Lutheran, to be absolutely of my own Religion, because I found in Him, the same Precious Faith— And besides, I make now no more such a Distinction between the Sects, as I did in my Former Blindness: For I know now, that in Christ there is Regarded, neither Reformed, nor Lutheran, but only a New Creature; and so Many as do Walk according to this Rule, are altogether of My Religion.*

There is Lately come to our Hands a Book, that Bears the Title of *A Brief, and Fundamental Account, of the Miraculous Faith of Two Merchants*; shewing how the First, by Name *John Thomson*, by Fervent Prayer to God, hath restored Many Sick Persons to Health: And How the Other, call'd *George Frese*, did Take an Iron-Ring, in the Name of *J E S U S*, Glowing out of the Fire, with his Naked Hand; whereby a Man in Despair was Recover'd. The First is Attested by the Consistory of *Husum*: And the Second Witnessed by Several Persons, Examined, about that Matter, by a Doctor in Law, and the Church Minister's at *Hamburg*; Published by *Christian Kortholt*, then Vice-Chancellor, Professor and Doctor of Divinity. Printed at *Hamburg* in *High Dutch*, 1691. 12 s.

There are Several Manuscripts under the Name of *Christianus Amoreuz*, Some of which are come to our Hands, Containing Many Curiosities in *Natural Philosophy* and *Divinity*, and especially in the *Jewish* and *Christian Cabbala*; whereof, in Some of the Following Months, we intend to give the Reader as Exact a Catalogue as we can get: and may likewise Insert some Extracts out of them, if the Author (who is still Living) can be so far Prevail'd on as to Allow us this Liberty.

**F I N I S.**

## ADVERTISEMENT.

**T**HIS First Number of these *Memoirs*, was Design'd to be Published upon the first of *February*, all things being in a Readiness to that Purpose; Tho', both by Reason of such Occasional Difficulties, as most Enterprises have to Struggle withal at the Beginning, and also of some Others, that were Peculiar to This, it Appears now so Late. Of this it was thought fit to Advertise the Publick, Least Any might Apprehend, that the Authors of this Undertaking, did take the Model of their Design, from the *Post-Angel*; Theirs having been Laid down, and Agreed on, before there was Any Mention of That; as can be Attested by Persons of Undoubted Credit. It is also Hop'd, that Seeing in the two Months of That Paper already Publish'd; there is no Co-incidence of Matter, either with this Number, or what other Collections are already Made, there will be no Fear that the One Undertaking may render the other Useless: The Authors of this, are Willing to Content Themselves, with such Intelligence as can be had, by Means of *Substantial Flesh and Blood*; Having small Hopes, tho' sufficiently *Ambitious of Knowledge*, ever so to Subject unto Themselves, the *Winged Natives* of the *Other World*, as to render Them in this Serviceable. Moreover, the Reader is Hereby Advis'd, that there is already Matter enough in their Hands, for the Other Two Months past, which shall Follow, so soon as Possible, in as Many Numbers: And for the Future, when they shall have overtaken the Time, These for the Preceeding Month, shall always be out, on the Beginning of the Following.